726

be more complete (Loskiel, p. 143). The typical pre-white type of conflict was one in which a captain took a group of eight or ten warriors on a raid of the enemy camp, from which they carried off what goods they could, a few scalps and prisoners. If the chief of the raiding tribe did not denounce the raiding party and make recompense to the other tribe, war would be declared (Heckewelder, 1881, p. 176; Loskiel, p. 148). The warriors were recruited at a dance in which they signified their desire to participate by joining the warriors already dancing. This was a festive occasion at which women were present and it was repeated at the first night's camping ground to which the women followed the warriors (Heckewelder, 1881, p. 210; Loskiel, p. 146).

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Prisoners were taken primarily to replace men of the tribe who had been killed in battle or died a natural death since the last war. On the march home prisoners received the same fare as the warriors themselves, but at each Delaware town they passed they were forced to perform for the amusement of the townspeople and run the gauntlet. This ordeal consisted in running between two parallel lines in which the townspeople were drawn up and suffering the blows of the double file until a specified pole was reached which guaranteed their safety. When the home village was reached, the same procedure occurred except that those who were to be adopted were sometimes protected by their foster families. Those who were not adopted were tortured in most of the ways the human mind has been able to devise, but gradual dismemberment and slow burning seem to have been the most common. A prisoner who remained impassive under this treatment was held in high esteem.

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Women and children were not usually injured and the peace messenger was also granted immunity, indeed hospitality. Two essential ceremonies of the peace conference were the smoking of the peace pipe and the exchanging of strings of wampum to confirm the covenant (Heckewelder, 1881, pp. 215-18; Loskiel, pp. 143-156; Hill, pp. 53-55; Zeisberger, 1910, pp. 102-03 and 151).

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The weapons used were the bow and arrow, the stone axe and a club with a rounded knob on the end. For defense they had a shield and helmet made of wooden sticks bound together with leather or hemp cord (Johnson, 1915, pp. 281-82; Loskiel, p. 141). Some of the east coast villages were palisaded for protection (Krieger, p. 51; Brinton, 1885, p. 51; Skinner, 1915, p. 7; Heye, p. 11).

Crime

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681

Offences against members of the group became a concern of the chief only when they could not be settled by the families concerned. "The Justice they have is Pecuniary: In case of any Wrong or evil Fact, be it murther it self, they Attone by Feasts and Presents of

8: Lindeström T-5 (1654-1655) 1925
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In military matters and warfare these Indians are brave, using no other arms but rifles, bows, spears, arrows and quarrels, which are set with sharp flint [stones], and they use helmets which are made of sticks and wood, so strong that no quarry is able to go through it. They show no reverence or honor to their ruler, which their sachem does not require of them, but their sachem may come to sit just as soon last as first, thus and in other such things [they show no preference for their sachems].[6]

They know nothing of taxation and they are entirely ignorant of architecture and fortifications.[7]

Since I in this chapter have mentioned something about muskets, I will not neglect to say that in the year 1380 the art to shoot with guns was invented in Germany by a monk and alchemist by the name of Bartholdh Schwartz.[8]

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granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull not to exceed in taking from others, beyond the proportion of their owne losse." Williams, *Key*, 76–7.

[6] Perhaps my copy is defective here.

[7] *Medh Architecteurer och Fortificationer att umgås är them aldeeles okunnigt.* Cf. Hodge, *Handbook*, I, 77 ff.

[8] Berthold Schwarz (Constantin Anklitzen(?)) of Freiburg(?), inventor of artillery and probably of gunpowder.

8: Lindeström T-5 (1654-1655) 1925
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then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off.[8] They also make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes.[9]

They also make helmets of hard sticks and strong wood, so that no arrow or swingle can go through it.[10]

The late Governor Printz had the savages make and thread up for him a suit of clothes, with coat, trousers and sword belt, entirely of their money, which was very artistic, threaded and worked with all kinds of animals, which came to a few thousand florins.[11] And [there is] much more, which could be described about their artistic manufacture, if space and time would allow. In fine if they were trained and kept at it, they would become very expert; for they are by nature capable to grasp and comprehend immediately what they see.[12]

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[8] The feather would sooner break off than come loose.
[9] Cf. Williams, *Key*, 47 ff.
[10] Repetition, see above.
[11] Williams says: "*Neyhommaussaunck*, a coat or Mantle, curiously made of the fairest feathers of their *Neyhommauog* or Turkies, which commonly their old Men make; and is with them as velvet with us." *Key*, 107.
[12] Cf. Williams, *Key*, 43.